A (c)

SERMON

Occaſioned by the Deceaſe of

Mrs. Dorothy Hooke,

Late Wife of

John Hooke Eſquire.

On *Joſhua* 2. 1.

My Servant is Dead.

By *Daniel Burgeſs* Miniſter of the Goſpel.

To me, Chriſt, in Life and Death is Gain.
Phil. 1. 2.

LONDON,

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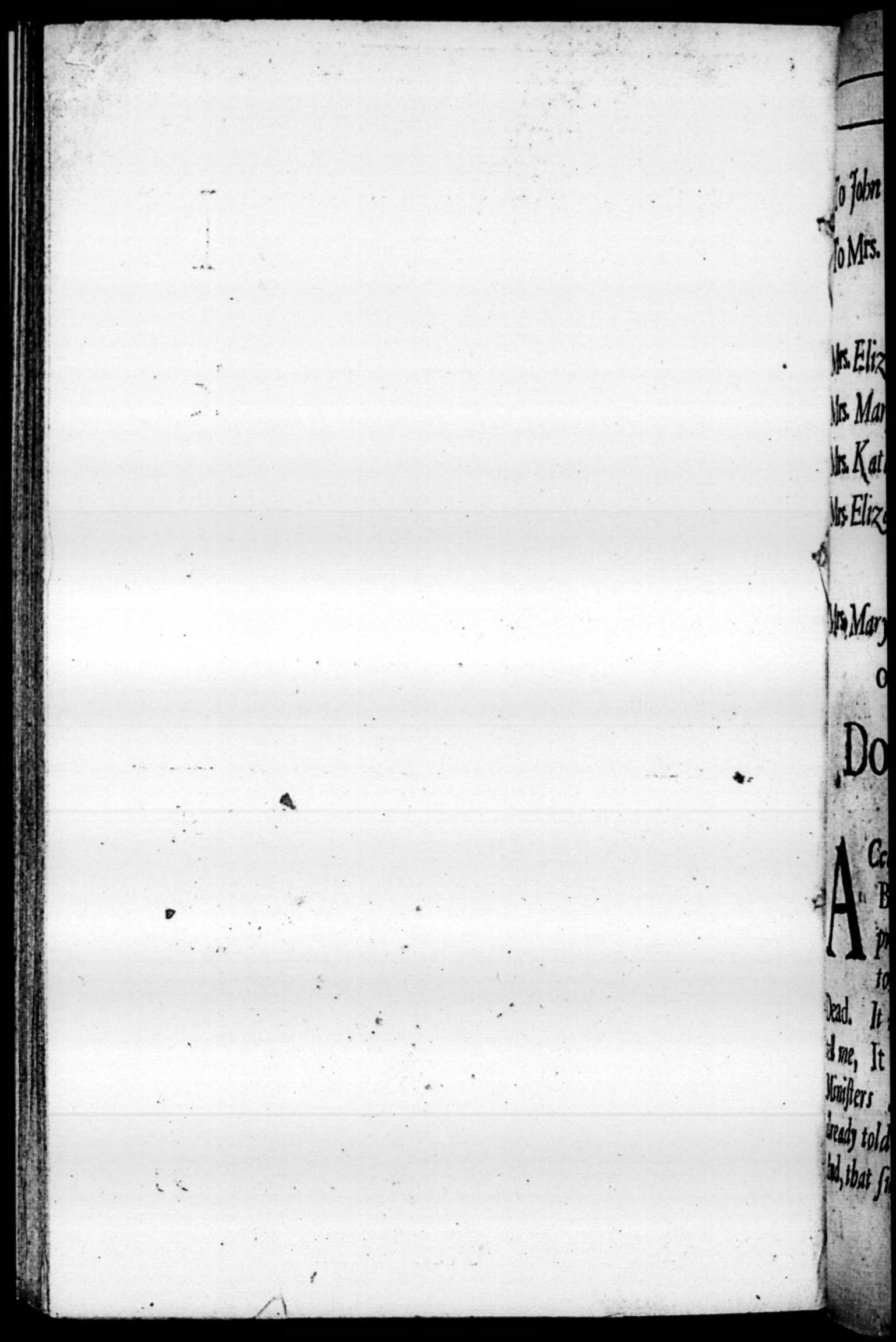

To *John Hooke* Esq; the late Husband;
To Mrs. *Elizabeth Bradshaw* the Mother,
AND
Mrs. *Elizabeth Lloyd*,
Mrs. *Mary Mason*,
Mrs. *Katharine Salmon*,
Mrs. *Elizabeth Bradshaw*,
} The Sisters.
AND
Mrs. *Mary Hooke*, the Eldest Daughter of the lately Deceased

Dorothy Hooke.

ACcept, *my much Valued Friends, this* Benoni! *who knows but it may prove a* Barnabas? *One of you hath told me*, It did Justice unto the Dead. *It is possible, all of you may ere long tell me*, It doth Good to the Living. *Of Ministers and Private Christians, some have already told me, that*, It hath done Good. *And, that suggestion, as it ever goes with me*

for the Beſt, *is indeed my only* Preſent, Imprimatur.

Is it but a Plain Piece? If I know any thing, All Sermons *ought to be Plain. And, eſpecially,* Funeral ones. *Trimming and Laces are never more ill-favoured, than on Mourning-ſuits. Tho' we very well know, they are at all times an Habit, little pleaſing to the Devout. Neither need you to be told, that, notwithſtanding her Mind's extraordinary Riches, the Aſcended Saint could* more than ſuffer *Plainneſs in ſacred things; even Mine it ſelf.*

Other Acceptance from you, none is deſired; do but Inſtruct your ſelves, *and* Inſtil into your Relatives *the Truths here preſented, and my utmoſt Ambition is obtained. So ſhall the Sermon do you good; and it matters not whether ever it be otherwiſe ſaid to have been a good Sermon. For theſe things ſake, and not for* Complement or Mode, *are your Names here inſcribed.*

Extravagant was Paracelſus *his Conceit, that could we eat the Souls and Lives of the Creatures whoſe Fleſh we feed on, we ſhould never Die; no, but the older we grew, become the more full of Life; the more ſtricken with Years, the more Invulnerable. But very certain it is; that did we ſuck in the Spirit and the*

Life

Life of the Gospel-Doctrines, with whose sounds from the Pulpit, and Lines from the Press we are still treated; we should find that so great Effect. Our Weakest Faith would never Die; but under all, the most awful, Dispensations of Providence, would be strong in the Lord, and in the power of his Might.

When choicest Relations, The Joy of our Glory, and the Desire of our Eyes, *should be rent from us, a double Portion of their Spirit would rise up in us. Even as naturally, and therefore as constantly, as when a Limb is cut off, the Soul retires unto the relict Parts; to the Comfort of them Grieved, to the Strength of them Weakned. Then should we, both, while we had them,* Rejoyce as tho' we Rejoyced not; *and, when we lost them,* Weep as tho' we Wept not.

Able we should be, as the true Primitive Christians, Act. 21. *to bring together those commonly very distant Affections; to wit,* very-weeping, and hearty-saying, The Will of the Lord be done. *Able, to Wail with both Eyes, without Gnashing one of our Teeth; and so be neither Unnatural to our Brethren, nor Unsubmissive to our God. But,*

My Excellent Friends,

How little more than to Will this, is attained

by beſt Viators? Holy Jacob's, *refuſe to be Comforted for loſt* Joſeph's. I will go down into the grave unto my Son, mourning, *is the common Language of Sorrow overlaſhing. Very* David's, *upon the loſs of an* Abſolom, *a baſe Viper, do moſt wretchedly break the good Behaviour!* My Son, my Son, my Son, O my Son! *words, moſt like a Pagan* Hercules *his* Rurſùs Hylan & rurſùs Hylan; *but how unbecoming an* Iſraelite's *Threne? Oft have I thought, that Father* Abraham's *grief for his dead* Sarah, *needed better proof of its Moderation, than* Buxtorf's *note, that the Hebrew word expreſſing it, hath one Letter in it leſs than is ordinary.*

And, alas! on the other hand; tho' Chriſtianity be in truth a perfect Ingenuity, and the Sea hath leſs Water than Religion hath Compaſſion; and, it's as true as old a word, Ἅγιοι ἀριδάκρυες ἄνδρες, Saints do eaſily melt: *Yet, not unfrequently, are they very unlike themſelves. Full often do they appear to* Deſpiſe a Chaſtning; *which is as little Pious as very Leipothumy and* Fainting. *I know not how truly Naturaliſts ſay of Doves, that, Amorous as they are, leſs Natural Affection they bear to their Young than any Fowls; not taking on at all when they are taken away from them. But, I wiſh*

I knew

I knew less than I do, of Spiritual Dove's faultiness. And had not so often known them to blot and foul their Faces with dry Eyes. *Whereby I am made always more to fear, that the best Plants will not be enough Watred, than that they will be Drowned.*

This is not said, *nor will it be by you* taken; *as tho' I feared, you did not duly* Feel *your present Loss; or did not truly give your Consent, that the Absolute Lord of both, should take the rich Ornament of your Families to set in the Heavenly one. Happy you are, if as good, and as laudable as I think you, in your Behaviour; and as those of you, with whom I have conversed since this Breach, do appear. But, thus I speak, because I feel my self to need remembrance of what is spoken; and I do not think it useless for* Maintaining *the best Temper it finds in You, or for* Promoting *it.*

And on the same grounds, officiously, I become your Monitor touching the five relict Apples of our glorified Friend's Eye. *For whom, if for any, she is now in Glory, concerned. If by holy Angels Communication, or otherwise, she hath notice of your Prayers and Pains for those Babes, she will so resent it as you will easily think. However, her God and yours, (a great Lover of Children, and a peculiar Lover of the*

Children of ſuch Mothers) *will not ſlenderly reward ſuch Miniſtrations. My Soul's ſollicitude for thoſe dear Pieces and Pictures of Her, would not let me ſay leſs; and my Confidence of your full Propenſion, forbids me to ſay more. Unleſs it be meet that I add; I do not more call on you than on my ſelf, in the former or this laſt Paragraph.*

Ye ſhall tell my Father all my glory in Egypt, *ſaid* Joſeph. *Could we be told our Friends glory in Heaven, or but the one half of it, we ſhould all, ſay as* Thomas, Come let us go that we may dye alſo. *O may that Spirit in whom I truſt we walk, make us now and always to Exalt the name of our God in all proper* Attributes; *to ſet our hearts on the exerciſe of all ſuitable* Graces; *and to ſpend our remaining days in performing all ſeaſonable* Duties! *So ſhall our Death be as* Gainful *as hers, and as* Seaſonable *as Infinite Wiſdom and Goodneſs can make it. I am not the leaſt ſharer in your Loſs, or in your juſtly great Reſentment thereof, and am ſo much the more,*

Your Inceſſant Remembrancer
to the Moſt High,

Bridges-ſtreet, near
Covent-Garden,
*Decemb.*25. 1693.

D. Burgeſs.

A Sermon Occaſioned by the Deceaſe of Mrs. Dorothy Hooke, *Late Wife of* John Hooke *Eſquire.*

On Joſhua 1. 2.

My Servant is Dead.

THeſe words are the Lord's. They were ſpoken concerning no leſs a Servant than *Moſes*, of old; and they are ſpoken concerning a very *Excellent One*, this day.

They are a very few Syllables. But eno', I hope, to draw forth many Tears. A Draught, which, as I ſay, I *Hope*, and not *Fear*. Becauſe, ſure I am, it is Nature, Reaſon, and Grace, to reſent ſuch a Loſs; the *Familie's*, the *Churche's*, the *World's* Loſs. For when a Saint dies, the Family loſeth a Stay, the Church a Star, the World a Pillar.

Nature ſet the *Egyptian Marbles* weeping, when holy *Jacob* was took to Heaven. And made the Floor of *Atad* to bear the name

name of *Abel Mitſraim*, the Mourning of the Egyptians. That bleſſed Patriarch is alſo ſaid to have raiſed a Pillar of his Grief, on his *Rachel*'s grave. Yea the Sepulchre of *Rebecca's Nurſe* was called *Allon Bachuth*, the Oak of Weeping. *Iſrael* Lamented for the Death of *Moſes* thirty days. Nor ſurely did the Goſpel, make hearts more like Pumice and Marble. No, in Goſpel days, men of greateſt Devotion carried *Stephen* to His burial with great Lamentation. Yea, in a word; when *Lazarus* died, Holineſs it ſelf laid it to heart; the Lord our Righteouſneſs ſhed Tears; *Jeſus wept*.

A Saint, is neither Feather, nor Flint; not ſo Light as to be moved with every thing; not ſo Senſleſs as to be moved at nothing. When God ſtrikes, he Feels it; and Grace as little allows him to Deſpiſe, as to Faint under it; to Hope without Sorrow, as to ſorrow without Hope. We may never be Diſcontented, at what God does; but we muſt oft be Diſtreſſed, for what he does. Laudably was *David* Diſtreſſed for his dead *Jonathan*; tho' ſinfully it was that the *Diſciples* were diſcontentedly Troubled for their departing *Jeſus*! Wherefore, welcome all the Sorrow of Countenance, that

may

may make better our Hearts! But from diſtractive Exceſs, which was not lawful at Chriſt s death, (and never can be Lawful therefore at any one, the Lord deliver us! The Lord, in whoſe words now preſented, we have to obſerve,

1. The Relation, *Servant.*
2. The Acknowledgment, *Mine.*
3. The Condition, *Dead.*

It is Angel's higheſt Place, to be *God's Servants*; and ſhould there be Creatures as much excelling them, as they do excel Worms, they could be ſet no higher. Yet no Regenerated Soul is put lower; every Saint is God's Servant. *Whom to ſerve is to Reign*, ſaith St. *Auſtin.* Glory, is ſaid to be Excellence in it's bright Appearance. God's Servants are Jewels; and He is *not Aſhamed to own them.* He ſhews them to the World, openly Acknowledges them. Teſtifies of each of them, and ſays, He is mine. *Such Honour have all his Saints*, his Servants all, Quick and Dead.

Death, indeed, is the Utmoſt of things Terrible. A very Deſtruction of our Natural-Being; a diſſolution of the moſt intimate and dear Union between Soul and Body. Beſides; (what is incomparably worſe;)

worſe ;) it muſt be conſidered that Death, is a moſt ſenſible mark of Divine Wrath. A Summons of a poor Mortal to his Judges Tribunal. And yet, the Saints that are Related to God as nearly as Angels, and are as openly Acknowledged by him, muſt Die. As others, they muſt die certainly, tho' they cannot die as others, miſerably. The Text ſaith plainly enough, The Servant, The Acknowledged Servant of God, is Dead. It tells us, He is dead Certainly ; it tells us not, that he is dead Miſerably.

So that, if we have the skill to gather and feed on it, here is really, on every particular of the Text, *Fruit good for Soul-food, pleaſant to the Eyes, and to be deſired to make one Wiſe* ; Wiſe for both Worlds, and wiſe for our arduous Paſſage out of this into the next. I ſuppoſe none will think otherwiſe of theſe Truths.

Doct. 1. *God hath Servants, even out of* Adam's *Rebel Race.* *Moſes*, was of *Adam*'s Blood.

Doct. 2. *God openly Acknowledges his Servants.* The *Moſes* that He Makes a Servant, he Calls *His* Servant.

Doct.

Doct. 3. *God's Servants have not any priviledge from Death.* Tho' they have admirable Priviledges in it, they have none from it; *Moſes*, is Dead, as ſure as *Pharaoh.*

Of each of theſe, you ſhall have the broken thoughts of a Heart more than a little ſo. *He that hath Ears to hear, let him hear*, this firſt.

1. *God hath Servants out of* Adam's *Rebel Race.*

News, not more Joyful than Wonderful. We ſhall ſtay our ſelves and wonder at it, if we do not fearfully forget the Rock whence we are hewn, and Pit whence we are digg'd. Making Servants of Men, is no leſs marvellous than making Servants of Devils would have been. For, were they wilful *Runagates* from God? ſo were we. Were they curſed *Exiles*, and baniſhed by him? ſo were we. That many of our Nature ſhould be taken into his Service again, and not one of theirs, is a way of diſtinguiſhing Grace, whoſe reaſon is paſt finding out. All of our Nature, the whole Humane Nation, ſhould conſider, this is our Pedigree: we were firſt

Nothing;

Nothing; then, *Duſt*; then *formed Bodies*; then *Living Souls* therein; then *Holy and Bleſſed*, illuſtrious Repreſentatives of God's Purity and Felicity; then *Favourites and Confederates* with our Creator, condeſcending to enter into a Covenant of Friendſhip with us; then, after all, *Demoniacks*, breaking all bonds of Nature, of Benefits beſtown on us, and of Covenant made by us; and then moſt *Corrupt* in our Selves, moſt *Odious* to God, moſt ſeverely *Condemn'd* by his Law, moſt miſerably Delivered up unto Satan, his and our Enemy, moſt wretchedly Enſlaved to Sin and bewitched with it; and ſubjected to the firſt and ſecond Death, to the Grave and Hell. Now, of Us, doth God raiſe up a Seed to ſerve him? Who can but ask, How can this be? O why is not this Earth a meer Hell? How comes it to paſs, that as all born of Women are *Conceived and Born*, ſo they do not *Live and Die* Sin's Slaves and Satans Servants? Come, take you what follows of the *Cauſe*, the *Nature*, and the *Certainty* of a Servant of God taken out of *Adam*'s Race.

1. *Three Cauſes there are, without which no Child of Faln Man could have ever been made,*

made, anew, a Servant of God. These Social Causes, are,

(1.) *The Father's Election.* His Predestination of some unto this wondrous Adoption; his choice of them hereto, before the foundation of the World, *Eph.* 1. 3, 4, 5. His Ordaining them unto Life, to the second Life and Happiness of Peace with him, Holiness toward him, Hope from him, Eternal Glory with him, *Acts* 13. 48. True; this stupendious Election it self derives from Grace; Grace that sheweth mercy, because it will shew it. But all the strange Blessing I speak of flows from Election; and the *Elect obtain* it therefore, because they are Elected

(2.) *The Son's Redemption.* God, that can do all things, because his Power is Infinite; can do nothing but as becomes him, because his Wisdom and Holiness are as immense as his Power is. It may not, therefore be thought possible, that the Father's Election, could have been issued without the Son's Redemption. Or, that without finding any *Ransom*, he might have delivered Sinners from going down to the Pit; and advanced them to serve at his Altar. One Apostle gives this reason, why every

one

one is not condemn'd to the lake of fire and brimſtone; It is *Chriſt that died* for us, *Roſe* for us, *Aſcended* for us, *Intercedes* for us, *Rom.* 8. 34. And if you ask another, how it is that we are Reconciled and Brought into God's ſervice again? He tells you, We were *redeemed with the precious blood of Chriſt*; who ſuffered *for our Sins, that he might bring us unto God.* 1 *Pet.* 1. 18, 19. 3*d* c. 18. v. It is this Redemption that made poſſible our Reſtoration; as alſo certainly Future.

(3.) *The Glorious Spirit's Regeneration.* His Mighty Change wrought in the Mind, Conſcience, Memory, Will, Affections, Imagination, and very Body. Without which, our Saviour tells us flatly, *No Man can ſee the Kingdom of God*, Joh. 3. 5. No Elect Man, no Redeemed Man can be a Subject of God's Kingdom, and a Servant of his Houſe. No, but muſt and will abide of Satan's contrary Kingdom and Family; *v. 6. What is born of the Fleſh, is* (and will be) *Fleſh*, till it be new *Born of the Spirit.* Inſomuch, that the Father's Election, and Son's Redemption, were loſt, without this ſaid Spirits Renovation, and new Creation. And therefore it is, that every

man

man Born in Sin, hold not on in it, making a trade of it; becauſe ſome are *Born of God and have his Seed remaining* in them, 1 *Joh.* 3. 9. This Regeneration is the working cauſe; that makes real and actual Servants; the foreſaid Redemption is the meritorious cauſe, that procures; the foreſaid Election, the original ordaining cauſe, of the aſtoniſhing Advancement of ſinful Abjects. *Glory be to God in the Higheſt*, upon every remembrance of them!

2. *Three Eſſentials there are of a Servant, without which, no Man is a Servant of God.* Theſe are,

(1.) *Acknowledgment of his Title to Authority and Rule over us* He is a Slave, and no Servant, who ſerves one that hath no Intereſt in him. And an Uſurper he is, not a Maſter, that requires Service where he hath not Intereſt. Now, Intereſt none can be, without one of the Titles, whereof God hath all unto us. A Title *by Nature*; by which Parents have a Propriety in their Children, and a Title to the command over them. God is the *Father of our Spirits, and Former of our Bodies*, Heb. 12. 9. Pſal. 139. 15. A Title *by Benefits done*; by which Redeemers have a Pro-

priety in the Vaſſals they Redeem, and a Title to the Rule over them. God is our *dear Redeemer* with price ineſtimable, 1 *Pet.* 1. 19. A Title *by Contract made*; by which all that make promiſes of reward with demands of Service, have a Propriety in ſuch as accepting thoſe promiſes of Reward, do make back Promiſes of demanded Service; and have a moſt unqueſtionable Title to the command of them. God hath alway been pleaſed to take this way of Contract; to his Church it is his Language; *I entered into Covenaut with thee, and thou becameſt mine*, Ezek. 16. 8. Yea, Exod. 20. 2.

He excites to Obedience upon each of theſe Titles. *I am the Lord*; there's the fundamental Title by Nature. *I brought thee out of Egypt*; there's the additional Title by Benefits. *I am thy God*, that is the God with whom thou haſt Covenanted; there is the compleating Title by Contract. He that knows not theſe Titles, knows not God's Intereſt in him; and he that denies them, denies it. Saying conſtructively, *Who is the Lord that I ſhould ſerve him?* As the Holy Ghoſt ſpeaks, ſuch a Man is *not ſubject* to the Law of God,

neither

neither indeed *can he* be. But as long as he abides under his darkneſs, and conceits God to be an uſurper, he is a black Rebel and Blaſphemer. But to a true Servant is alſo requiſite,

(2) *Conſent to Authority founded on theſe great Titles.* Devils are God's Priſoners, not his Servants; yet who knoweth more than they, God's Titles unto his Creatures? and his Right to command over them, that riſes from thoſe Titles? This is the grand difference betwixt ſuch as are good Subjects and Servants, and ſuch as are Rebels and Slaves; theſe latter, do not will that God ſhould be their King. Tho' their thought be that he is ſo, their will is not that he ſhould be ſo. It is to them a grief of heart, that they cannot diveſt him of his right. The former, do think God to be their Lord, and like to have him ſo. Have an holy Pride, and Glory in nothing but their Lord. Ambitious of no other honour, than the favour to receive his Commands, and the Grace to keep them. Hence is their diſtinctive name, *a Willing People*; one made up of willingneſſes, *Pſa.* 110. 3. In ſhort; what think Kings of the Subjects that would depoſe them if they had Power in their hands?

And Masters of Servants, that hate them? Do not both avenge as soon as know the inward malevolence? It's a sad Servant of the All-Knowing God, who obeys not the very first Commandment; the principal import whereof seems this: Thou shalt Understandingly Consent to God's being God; and the only Lord and Master of thy Thoughts and Ways. Thou shalt own him to be thy Soveraign, and Love and Like to have him thy Law-giver, Ruler, and Judge; as well as Benefactor, and Saviour. There is required to a Servant of God, also,

(3.) *Conformitity to his Government, which is the exercise of his Authority.* What is spoken by the Apostle, is the sense of all the World; *his Servants ye are to whom you Obey*, Rom. 6. 16. None need to be taught, how worthless all Acknowledgment of Title is, and how counterfeit all Consent to Authority, without sincere Obedience unto Commands. The *Philosopher* wittily compares a Servant to a Body, and a Master to a Soul, acting, and employing it. Adding, that he only is a Servant, who lives according to the Will of his Master; not according to his own, or any other man's Pleasure. Intolerable is the Impudence of claiming to be

be God's Servants, without ſuitable attendance to his *Doctrines*, reliance on his *Promiſes*, trembling at his *Threats*, practice of his *Precepts*, ſubmiſſion to his *Providences*. Becauſe the Cheat is tranſparent; the Deceitful heart deceives none, but it ſelf; and no Deceiver can reply to that of our Saviour, *Why call ye me Lord, Lord, and do not the things that I command? i. e.* The things I command for your entrance into my Service; for your Continuance in it, and for your Proficience. Go, offer ſuch ſervice to men! ſee if they will Accept and Endure it. But this know, *It is he that hath Chriſts Commandments, and keepeth them, that either Loveth*, or (conſequently) *Serveth him*; *Joh.* 14. 21. Now, as to Certainty, be it ſaid;

3. *There are many invincible Proofs, that God taketh of rebellious Mankind, and maketh them Servants unto his Majeſty.* Wild Atheiſts, (who were denied the name of Men by heathen Moraliſts,) are the only Gainſayers. Wild indeed, and unworthy of an operous Confutation. Nevertheleſs, our next Poſition will ſufficiently demonſtrate this Truth againſt them. May our Souls *Magnifie the Lord, and our Spirits re-*

joyce in God our Saviour, while we attend hereto.

God Acknowledgeth the Servants whom he taketh; and owneth them, Quick and Dead.

Almoſt daily Obſervation certifieth me, that this Sun needs a Candle to be lighted in it. This Truth ſo plain, needeth to be made more plain. Not a few do imagine, that it is not in this life made to appear, whoſe Servants they are. That, own they God before men ever ſo much, yet doth he not own them, nor will he, till he hath them in the next World. As tho' Jeſus Chriſt's Prayer for his Servants, *that this World might be made to know that God loved them, as he loved himſelf*, were a loſt one. And, as tho' God would fail to do a thing ſo neceſſary for his Honour, and for his Servants Peace, Hope, and Joy on this Earth: ſo neceſſary as is his open Declaration, who are his accepted Servants, and who are not ſo. Let theſe three Aſſertions be kept as the Apple of your eyes. Beſides the internal teſtimony of his Holy Spirit, and the Privy-Seal thereof, given unto them.

1. *God Teſtifieth publickly in his Written Word, Law, Covenant, and Teſtament, who are*

are his Servants and who are not. And that ſo, as that he who Runs may Read, whether He be God's Servant or no; and whether ſuch as he Converſeth with, be ſo or not, for the moſt part. For, doth he not ſtill together Teſtifie his Will *with us*, and *from us*, his Will *with us*, either to accept or to abhor us, with his Will *from us* to have us Believe and Obey him? And, is the Heaven more full of Stars, than his Bible is of diſtinctive Marks, between ſuch as are His Servants, and ſuch as are Servants of the contrary intereſt of Fleſh, World, and Devil? Doubteth any man, but it is from abominable Idleneſs, that there is among us ſo much Self-ignorance? And that men would ſoon come to know their Eſtate, would they heedfully look into their Hearts and into their Lives; and then go mark what God Teſtifieth concerning perſons of their Temper and of their Converſation. Go mark, I ſay, what God in his Word Teſtifieth concerning them. Whether, that they be *Bleſſed* or be *Curſed*; *Good and Faithful* Servants, or *Wicked and Slothful* ones. Our Saviour ſaith of other men, with reſpect to God's Teſtimony in his Word; *By their Fruits we ſhall know*

them, What ? and may we not ſo much as know our ſelves thereby ? Should God ſend an Angel, or by a Voice call to any particular perſon and tell him, *John*, *Thomas*, *Peter*, *Thy Sins are Forgiven*, thou art a beloved Servant, or Son in whom I am well pleaſed: I could not eſteem it a more honourable, or comfortable, or convincing Teſtimony, than he giveth unto all his Servants in theſe and like Texts, *Prov.* 28. 13. *He that covereth his Sins ſhall not proſper*; that is, ſhall periſh in exile from God. But whoſo Confeſſeth and Forſaketh them ſhall have Mercy; that is, ſhall Proſper in God's holy Service. 1 Joh. 5. 12. *He that hath the Son of God, hath Life*; *he that hath not the Son of God hath not Life*: that is, He that receives Chriſt Jeſus as offered in the Goſpel; as Prophet, Prieſt, King, and Pattern; Learning his Leſſons, Truſting in his Merits, Obeying his Commands, Following his Example; he is a living Child and Servant of God. He that doth not ſo, is a wretched ſtranger from God and Enemy unto him, and is Dead in ſins and treſpaſſes, 1 Joh 3. 7, 8. *He that doth righteouſneſs is righteous, even, as he is righteous: He that committeth Sin is of the Devil:* that is, He that in a conſtant

conſtant courſe walks according to the Goſpel-rules of Chriſt, and makes Chriſt the Pattern of his Practice, as well as the Object of his Truſt, that man is God's righteous Servant. But he that, from a reigning habit of ſin in his Heart, makes a trade of it in his Life; he is like the Devil as a Child is like his Father; he is, as the Devil is, under the Dominion and Damnation of Sin. I will tranſcribe no more Texts, go ſee your Bibles. Theſe, I ſay, and all like ones, are God's open Proclamations and Acknowledgments of his Servants to be his. In theſe, He giveth us his own Teſtimony, and directeth our Conſciences teſtimony concerning our State and Relation unto him.

2. *God Teſtifieth publickly by his Miniſters and ſtated Officers and Repreſentatives, who are his Servants and who are not.* He giveth to his true Miniſters his Holy Spirit, a Diſcerning Spirit. And he maketh it no ſmall part of their work to Diſtinguiſh and ſeparate between the *Precious* and the *Vile*; for the Honour and Joy of Saints, and for the Shame and Humiliation of Sinners. His Church is a *Colledge* of his Servants; the *Keys* hereof he puts into his Miniſters

Miniſters hands, by the rule of his Word to *Open* and let in his Servants, and to *Shut* and Keep out his Enemies who would not that he ſhould Reign over them. So declaring by them, juſt as it were by his own hand, who are his Servants, and who not, *Mat.* 16. 19. His Church is a Body of true Subjects, bleſſed with Communion with him and with each other, and with the Forgiveneſs of their Sins. A Body wherein too many falſe pretenders are ever intruding themſelves. His Miniſters he therefore Qualifies and Authorizes, by the rule of his Word, to *Remit ſins and to Retain them.* To wit, *Declaratively* and *Diſpenſatively.* He commands them to declare, and Pronounce in his name, Penitent Believers to be Clean; and Impenitent Unbelievers to be Unclean and Lepers. And accordingly, to diſpenſe the Seals of his bleſſed Covenant to the former, and deny them to the latter. Even as by his own Mouth and Hand, thus teſtifying all abroad, that the latter are Satan's Vaſſals, and the former named are his own Children and Servants. O that *Proteſtants Ignorance* were not groſs as *Papiſts Error*, about that great Text, *Joh.* 20. 23. The Lord remit and remove

move Miniſters Silence, and Peoples Ignorance! Certain it is, that a competent underſtanding of the buſineſs of the Goſpel-Miniſtry, would make unqueſtionable the doctrine that I am now upon. And would render it incomparably more mighty than we find it, unto its bleſſed Ends and Uſes. But---in a word; He that hath given his Churches their *Angels* to Comfort them, *Ambaſſadours* from him to Bleſs them in his name; and to Proclaim his Wrath and Curſe againſt all, that receive not Chriſt the Lord and walk in him; he is not a Maſter that leaves it hard to know who are his Servants.

3. *God Publickly Teſtifieth by his Works by them, and by his Works for them, who are his Servants, and who are not.* Be it obſerved; God's Servants are new Created, and Sanctified for good Works; and very great ones. Great eno' to Diſtinguiſh them from the unhallowed Herds of the World. Thro' Chriſt ſtrengthning them, they, accordingly, can do, and do do, what no others do or can. Things ſo great, ſo openly and viſibly they do; or rather, the Grace of God by them doth; that their Neighbours, and Enemies themſelves are Convinced that *God is in them,*

them, and they in him, of a truth. That they can be no other than Servants of the Living God. As our Saviour ſpake, ſo may every of his true Servants in their meaſure ſay; *The Works that I do, bear witneſs of me.* In general; their Converſation (the Infirmities of their preſent ſtate allowed for) is correſpondent to the Will of God, is Holy, and Harmleſs. Very Innocent, and, wherein otherwiſe, very Penitent. And, this their Life, is their Livery; whereby God gives all men to know that they are his Servants. Particularly, if it be ask'd, What do they more than others? Hear, of many, theſe particulars. Viſibly, they do *Depend* wholly on the Son of God for Juſtifying Righteouſneſs, and on the Holy Ghoſt for their Sanctifying one! And this unmoveably, notwithſtanding all the cruel Mockings that follow them for it.

They do Viſibly *Love God's Intereſt*, and ſeek it above their Carnal Intereſts. Their Practice being to chuſe Affliction rather than Sin. And rejoyce in it, as oft as it appears to Mortifie Sin, and bring glory to God. They do viſibly *Humble themſelves*, not judging themſelves worthy of the leaſt of God's Mercies; not Hunting for men's applauſes,

applauſes, but confeſſing to God and men their Nothingneſs.

They do *Leave all Vengeance unto God*; not Doing willingly, or Wiſhing Evil, to the worſt of their Enemies. No, but Feeding them when Hungry, Cloathing them if Naked, Praying for them continually. They do *with Violence, Zealouſly, Oppoſe Sin in themſelves and others.* They are ſeen to be Chill, and leſs Eager, in cares and endeavours to ſtave off Diſgrace and Poverty. Others, do *but Do* good Works; theſe, their Families and their Neighbours ſee to *be Zealous* of good Works. They do viſibly *Hold their Converſation, and Keep their Hearts in Heaven*, where their Maſter and their Treaſure is. All men ſee it, by their often Speaking thereof, and Delighting to Hear thereof, by their Family-ſervice daily added to Cloſet-ſervice; and their chearful adding of Publick Worſhip unto Family, when they have opportunity. In ſhort; *If men were not of God, could they do theſe things? He that Loveth not God, and is not Loved of him, doth them not.* Wherefore, he in whom God hath wrought theſe and ſuch like works, he muſt not ſay that God hath not called him HIS Servant. That he hath not Teſtified to the

World,

World, his bleſſed Relation unto him.

Moreover, be it remembred. One Name of our Heavenly Maſter, is, *He that Heareth Prayer*; that is, Granteth it. Now, Sinners Prayers he doth not hear and grant. Whoſe then Heareth he, but his Servants? And, if ſo; if he grants all their Prayers in kind, or in things equivalent; and if he grants no other men's, but abhorreth their Sacrifices; he hath ſurely taken an effectual courſe, to make Known in the Earth who are his Favourites. He that is a *Jacob* and and *Iſrael*, a Wreſtler with God and Prevailer; he that ſingeth the Song of *David* every day of the week, [*I Love the Lord becauſe he hath heard the voice of my Supplication*;] one would think ſhould be eaſily concluded to be a Servant of his. To conclude; if God had not openly Acknowledged his poor Servants in their Militant ſtate, how could they have had that *Spirit of Glory* that reſts on them in the World? A Glory, that the Rebels of the World are Awed with, and made afraid to ſin before their faces? A Glory, that makes Sinners to wonder at them; ſome Hating them for its *Purity*; others Envying them for its *Felicity*; not a few Loving and Praiſing them

them for the *Benignity* of it; but Multitudes Raging and Reviling and Slandring them, for the *Contrariety* of it to their Fancies, Lusts and Passions. Without all peradvanture, whether it be regarded or no; He that of old called *Moses* his Servant, and *Abraham* his Friend, he still as plainly testifieth of all sincere ones, that they are his Friends and his Servants.

But consider we nextly with reverence and complacence, what calleth us to *Rejoyce with Trembling!*

2. *Gods Servants, the most honourably acknowledged of them, are not excused from Dying.*

No Truth less needeth Proof. Old and New-Testament Scriptures mention none, but what have died, or at least been translated. And for all Ages since, may we not say; that, as it was a good Servant of God that of all mankind died the first; so, of all the dwellers on Earth ever since him, such have made most hast. There are Exceptions; but generally,

Immodicis brevis est ætas, & rara senectus.
Enoch's do not grow old; *Timothy*'s die young.

But

But what the Death is that God's own Servants do die, is a Queſtion that very well deſerves our Conſideration. Why it is, that he exempts them not from Death, I have elſewhere ſaid, and will not here repeat. But of the Death which they do all die, I will give a convenient account; when you ſhall have but firſt obſerved the Apoſtle's very memorable, and pregnant, and appoſite paſſage, Rom. 8. 10. *If Chriſt be in you, the Body is dead, becauſe of Sin; but the Spirit is Life, becauſe of Righteouſneſs.* A notable ſuppoſition; *if Chriſt be in you*, if you be juſtified and adopted Children and Servants of God. Yet the Concluſion is, *the Body is dead*; you muſt die as ſure as any other men. And the Reaſon is not to ſeek; *Becauſe of Sin, q. d.* Death cannot be avoided, where Sin, its deſerving cauſe, has entred; ſo do ſome take it. Or, as others carry it, it's Death that muſt be the Death of Sin in you: Sin entered when Soul and Body came together; and, that it may be expelled, Soul and Body muſt be taken apart. Then follows a remarkable reſtriction, or very Correction; *but the Spirit is Life*; that is; yet, tho' you thus die, in this very death

In Dr. Roll's Funeral Sermon on Dan. 12. 13.

death you Live. To wit, by means of the Spirit. The Divine Spirit, ſay ſome, who will one day raiſe to life your dead Bodies. The humane renewed gracious Spirit ſay others; which liveth it ſelf, and hath the promiſe of a glorious life and an Eternal one, made unto its ſelf, and to its Body alſo. Whereof is ſubjoyned a valuable Reaſon; *Becauſe of Righteouſneſs.* That is, ſay ſome, becauſe of the Meritory Righteouſneſs of Chriſt, which purchaſeth this Life in death it ſelf. Or, as others; becauſe of that Inherent Righteouſneſs in you, which God honours too much, and loves too well, to let a Total or a Final Death ſwallow up a Poſſeſſor of it. Now, in ſhort, for the General:

A death there is that the beſt men die, all agree. That it is an *Evil*, and Privation of good, none can deny. That it is a *Penal Evil*, and a Puniſhment for Sin, (tho' it be not the *Legal* Puniſhment of Sin,) I do not deny, or doubt. But I muſt have leave, in Scripture-Phraſe, to ſay; it is an Evil with the *Sting taken out*; and which that Phraſe importeth, *Honey put into it.* It is a Death, of which *Satan hath not the Power*; not the power to make Deſpair in it; for *the*

Righteous hath hope in his Death: nor the Powe to Deſtroy in it; for God hath engaged, *it ſhall work for good.* And the Apoſtle inſerts this Death into the Inventory of a true Chriſtian's Goods, 1 *Cor.* 3. In ſhort, *Lampreys*, when the ſtring is taken out of their backs, are Delicacies; and ſo is this Death. The *Waters of Marah* were ſweet, a very *Aqa Mirabilis*, when the Tree was caſt in; ſo is this Death with the Croſs of Chriſt in it. *Telephus his Enemies Dart* did but open his Impoſthume; and gave him a deſired Cure, not a feared Wound; ſo doth always this Death. Moſt truly therefore of this Death it is ſaid, *To Die is gain.* It is only of the Wicked God ſaith, *Death ſhall feed on them*, *Pſal.* 49. 14. Very contrarily it is maintained by the Holy Pſalmiſt, as well concerning himſelf the Type, as concerning Chriſt the Antitype; that in *Scheol*, in the ſtate of Death, *God would not leave his Soul or Body*, or ſuffer either to do amiſs, and otherwiſe than well, *Pſal.* 16. And indeed if ſo, Chriſt's word is literally moſt true: *The Servant of God, tho' Dead, is Alive*, *Jo.* 11. 25. He muſt be Alive, whomſoever God doth not leave, nor ſuffer to ſee Corruption. But

will!

will be unto them, the ſame, whatever he was before. According to the holy confidence of the Apoſtle, that Death which parted Soul and Body from each other, *ſhould not be able to ſeparate either of them from God's Love*; which Love is Life, and better than Life, *Rom.* 8. 38, 39. Wherefore to call a good Man's Death, but only an end of ſorrows, a Debt and a Tribute to Nature, *&c.* is fitter for *Epictetus*, *Seneca*, *Mar. Antoninus*, than Chriſtians.

Particularly, then, may theſe four aſſertions be entertained, 'till good reaſon be found for the contrary. Whereas the Souls of Believers, do, at their Death, immediately paſs into Glory, we have juſt ground to believe, and *the Lord increaſe our Faith*; of theſe things touching their Bodies.

1. *The dead Bodies of God's Servants do ſtill retain their bleſſed Relation unto Him.* They, as well as the Souls, were his, and by him Juſtified, Adopted and Sanctified, while Living: and ſo they are ſtill. What? are our Children leſs a Kin to us when Aſleep, than while Awake? No, nor are God's Children and Servants leſs related to him when Dead than Alive. What ſhould make them leſs ſo? He was the Father of

Chriſt in the Ghaſtly Grave, as much as in the Tranſfiguration-Mount. And as he dealt with our Head, he will deal with us; Never Leave us, *He is not the God of the Dead*, the utterly Dead and Forſaken. But he is the God of *Abraham*, *Iſaac* and *Jacob*; of their Souls, yea and of every duſt of their Bodies. *He is the God of the Living*; of their Souls and Bodies, whoſe undiſſolved Relation to him is true Life.

2. *The dead Bodies of God's Servants have ſtill God's Acknowledgment of their bleſſed Relation to him.* They have ſo, as truly as their Souls have. Their Bodies are their only Sleeping parts; and how are they ſaid to *Sleep* but in *Jeſus*; their Union remains in death, and is by the Holy Ghoſt publiſhed ſo to do, 1 *Theſ.* 4. 14.

3. *The dead Bodies of Gods Servants have a very increaſe of God's Affection towards them.* It's not the leſs obſervable, becauſe it is ſo little obſerved; that, we may warrantably ſay, a Chriſtian's giving up the Ghoſt is the nobleſt Sacrifice incomparably, that ever he offers to his God. When he lays down his Life, God not taking it from him againſt, or without his Will; he does unſpeakably pleaſe God. And, as our Saviour ſaid, *There-*

fore

fore doth my Father love me, becauſe I lay down my Life, John 10. 17. So may it be ſaid of ſuch an one. Therefore doth God Love him; Love his Soul and Body; becauſe he lays down his Life. Becauſe at Gods call, his Soul comes out of his Body, as freely, as the Body will come out of the very Grave, at the ſound of the trump of the Archangel, Becauſe he lays down the Body and goes to the grave, as contentedly at God's command, as our Children put off their Cloaths, and go in Bed when we require!

Their miſtake is great, as common as 'tis; who imagine, that indeed, (tho' it deſerves it not,) God takes it moſt kindly, and rewards it moſt honourably, when any die *at a Stake* for him; but not ſo, when they die on a *Feather-bed*. It ſhould be conſidered, that it is Faith, Hope, and Love, joyntly exerciſed, by which thro' Chriſt we do glorifie God. And theſe may be, and are often exerciſed on a Bed as much as at a Stake; in a Friends arms as in an Executioners. Nor are they ſo at any time, but God is fully as much Honoured and as well Pleaſed; and will ſee that they ſhall be as richly rewarded. Chriſtian, thou ſhalt have an

equal crown of Divine Praiſe, if thus thou Departeſt hence; whether thy laſt breath be drawn in *Smithfield*, or in thy *Chamber*. 'Tis not the *Occaſion* of Death, the *Form* or the *Place*, but the *Faith*, the *Hope* and the *Love*, that makes the beloved Martyr. Of the Duſt of ſuch as die in exerciſes thereof; of ſuch, as like their Saviour, are *Obedient to the Death*; ſuch as ſay with old *Iſrael*, *Behold I die*; ſuch whoſe Hearts do utter St. *Pauls* words, *I am ready to be offered up*; or *Hilarion*'s famed ones; *What feareſt thou my Soul? Come out of thy Clay-houſe at thy Maſters call*: Of ſuch Volunteers in Death, aſſuredly God ſaith; This is beloved Duſt in which I am well-pleaſed! this is duſt in which I will be glorified.

4. *The dead Bodies of God's Servants have alſo the Operation of God continued for them.* While Living, God and Chriſt took care of them; yea, and ſtill work they for them. The *Darkneſs* of the grave, hides not from God; the *Rottenneſs* and *Stench* drive not him away. No, he is there at work as inceſſantly to drive away Corruption, and reſcue from the power of the Grave; as ever heretofore he was, to guard againſt any enemies above the ground. Nor ſeems it improba-

ble,

ble, what hath been anciently thought; that God ſets Holy Angels to watch over his Saints dead Bodies, as well as Living. Makes Cherubims *Overſeers* of their poorest Duſt. It's expreſly ſaid, they muſt be the *Collectors*, and Gather them at the laſt day, *Mark* 13. 27. And we may be moſt certain, in whatever ways it be; ſo good a Maſter is our God, that he will not fail to viſit his Servants in the Gravè-priſon; to do all they have deſired of him; yea, and more of his royal bounty.

Application.

Funeral Sermons are *Double* ones; in them the *Dead* Servant of God ſpeaks to you as well as the *Living* one. And from them, more than from any, is expected the Fruit to be deſired in all. This fruit I ſhall unfaintingly expect, if what I earneſtly intreat, you go ask your ſelves; and reſt not till you have your hearts juſt Anſwers, to theſe three Interrogatories.

Inter. 1. *Am I to this day a very Servant of God?* What am I? I muſt not think to impoſe upon God as *Jacob* upon old *Iſaac*. No, he will ſurely Feel me and Find me a De-

ceiver; and I ſhall bring a Curſe and not a Bleſſing on me, if, under the moſt ſpecious Profeſſion, I am not his very Servant. Thus let each ſay, and without ceaſing till he can reply, "Yea but I am Gods very "Servant. Well, I know how I CAME into his Service; and I can anſwer if asked, how I BEHAVE my ſelf in it? Briefly for Entrance, thus;

Firſt, *God opened my Ear, and I HEARD his Doctrine.* What I was to Believe concerning him; and what Duty he required of me, that I might eſcape his Wrath and Curſe laying on me. Naturaliſts ſay, Swine are quick of hearing. I am ſure, God found not me ſo. Never was Adder ſo deaf to a Charmer, as I to every Mouth that God ſpeak by; Parents, Maſters, Miniſters Mouths, and my Conſciences. But, bleſſed be Free-Grace! this I know, that, whereas I was Deaf, I was made to Hear; and to Love to Hear God's word, concerning my Miſery and my Remedy; and to wiſh my ſelf a more hearing Ear for its ſake; and, -----*Faith came by Hearing*, Rom. 10. 17.

Secondly, *God turned my Heart, and I THOUGHT of his Doctrine.* Night and Day, at Home and Abroad, Alone and in Company,

Company, it followed me Of a perfect Stranger, it became in my mind a conſtant Lodger. Sadly I remember, how little I had uſed, or could endure, to remember it; Hating it, as Prophecying evil and not good to contemners of God. But, ſo it was, that the Tide was turned: and then the Doctrine of God, the Myſtery of Chriſt, and the Laws of his Kingdom, of Strangers were made Indwellers, of moſt Loathed, beſt Beloved Gueſts in my Heart. Of them I Meditated, Day and Night; of what I knew of them. As the Pſalmiſt,--- *I Thought ere I Turned*, Pſal. 119.

Thirdly, *God ſhewed me my Enemies in their Colours, and I ABJURED them according to his Doctrine.* With Lamentation of my paſt Love, Service, and very Pride of them; with Invocation of help from Heaven to perform my word, I entred into a Vow and Oath never more to Love, but for ever to Loath them. Namely, all Unrighteouſneſs, and Truſt in my own Righteouſneſs; Truſt in it as for any the leaſt part of Satisfaction for my Sins, or of Merit of any good thing from God. As *Ephraim*, I ſaid moſt ſolemnly---*What have I to do with Idols?* Hoſ. 14. 8.

4. *God*

4. *God gave me to ſee his Titles to me, and* ***I SWORE*** *unto him, according to his Doctrine.* Arraigning, Judging and Condemning my ſelf, for leaving the Lord, my ſo rightful Maſter, and only Felicitating Portion; Deprecating his Wrath and Vengeance; Begging his Acceptation; Intreating his holy Spirits Inhabitation and Victorious Aſſiſtance; and Bleſſing him for his Call unto him, and for a Heart to comply with his Call; I ſolemnly and expreſly renewed my Baptiſmal Covenant, on my Knees.----*I joined my Self to the Father, Son and Holy Ghoſt in that Covenant never to be forgotten,* Jer. 50. 5.

5. *God made me to feel the weight of my Covenant-bonds, and I* ***RESOLVED*** *to Perſevere according to his Doctrine.* I Reſolv'd, tho' the Fleſh were ever ſo much ailed, and tho' the World killed me, I would ſerve God as I had ſworn. Yea, and that, *tho' He* himſelf *ſhould ſlay me, I would Truſt him,* as I had Sworn. My Oath to God was not made without this purpoſe, nor was it forſaken by it. My After-cry was, --- *I have Sworn and I will Perform,* Pſal. 119.

6. *God taught me the need of Knowledge, the neceſſity of ſeeking, the certainty of Seeker's find-*

finding; *and I SEARCHED for it according to his Doctrine.* Having Sworn to my Maſter; and Reſolved, being Bound, to Obey; I dared not for my Life to lay by my Bible, or but ſeldom take it in hand, as tho' I had now learned out of it all I needed. No, but now, ſo as never in my Life before, I felt my need of Knowledge in order to Obedience; my need of God's Ordinances in order to both. I could not truſt that ſhort way to Duty and Glory, which ſome high flown Profeſſors ſeem to think as ſafe as eaſy. Comforted I was greatly, with God's ſecurity given that my Labour ſhould not be in vain. But convinced I was throughly, that to Work I muſt, and be Doing or be Undone, and periſh for want of Knowledge. In pain was I, in great pain, to know more than as yet I knew of the Council of God. But eſpecially, more clearly and impreſſively to know what I knew already. Wherefore, I turned a diligent ſeeker and ſearcher after it, in the uſe of Gods appointed means. Praying inceſſantly as *Moſes*, --- *I beſeech thee ſhew me thy Glory!* And as the Pſalmiſt, ---- *Open thou mine Eyes: Give me Underſtanding and I ſhall Live!* Pſal. 119.

7. *God*

7. *God ſtrengthened me, and I* BEGAN, *to abhor all known Sin, and to follow all known Duty, according to his Doctrine.* Actually I began to Deteſt and Depart from all ſin, and watchfully to Abſtain from Occaſions and Appearances of it. To Reſiſt all Temptations, to Act all Graces, to Perform all Duties, Attend all Ordinances, Improve all Providences. Thus thro' the Divine Grace, ---*I entred the ſtrait Gate*, Matth. 7.

Now, for my *Behaviour* in the Service of God; I will ſay as in his ſight, and in his holy fear, theſe Qualities it hath, which I ſuppoſe no Hypocrites to have. Truly, tho' imperfectly, theſe my Converſation hath.

1. *Wiſdom.* Hypocrites are Fools, and their Life is Folly. My Heart and my Walk is Wiſe. For Wiſdom reſpects Ends and Means; but no Angel in Heaven aims at an higher End than God has brought me to aim at. Angels aim at his Glory, and ſo do I. As for means they take no better than God counſelleth and commandeth; and the very ſame do I daily uſe. As to TRUTH underſtand me ſtill, tho' I am loweſt in DEGREE; *I walk Wiſely*, Eph. 5.

2. *Diligence.* From, or in Duty, every wicked Servant is Slothful. My Life

ſpends

ſpends it ſelf in Labour of Mind and Body. My Endeavour is to *Abound* alſo, in the work of the Lord. Who is my witneſs, that his work is as truly my Employment as my Concernment. And I do not ſo ſtrain my Nerves in any work as his. By my heart's allowance, I am ſure I am *not Slothful, in his buſineſs. Nor offer I what coſts nothing.*

3. *Temperance.* No Formaliſt is truly Moderate in the deſire and uſe of outward enjoyments. Only a *Paul* can beat down his Body; only a Servant of God acted by the Spirit of God. Even *Solomon*'s unruly Body beat down his Soul. And ſo did *Adam*'s give him the Fall. But I have obtained mercy to be Temperate. It is by Divine Rule that I Eat, Drink, Sleep, and Recreate me.

4. *Patience.* Falſe Hearts, cannot bear the frowns of the World's Face; nor be Dumb, under God's Rod. It is a true hearted Servant that bears both blows abroad for his Maſter, and at home from his Maſter, and yet cleaves to him. But thus do I; thus doth the Grace of God in me; thus the Love, which hoping all good things in the End, Endureth all Evil things in the way.

The

The Wiſdom that I lack I ask of God, and Pray that *my Patience may have its perfect Work*. Jam. 1. 4, 5.

5. *Thankfulneſs*. Unſound Chriſtians do but ſay, God be Thanked! And not that it ſelf, for every Mercy. The Unholy are in heart and life Unthankful. But in all Conditions, and for all Mercies, Poſitive and Negative, I am Thankful. Even for *New-Moons*, and the firſt and leaſt Dawnings of them. All I get by Prayer, I give back in Praiſe. Praiſing is all the Work of Heaven; and I am ſure 'tis a huge part of mine on the Earth. When my Condition is worſt, I am wondring and Praiſing God that 'tis not worſer. I do, *In all things give Thanks, and continually offer the Sacrifice of Praiſe*, Phil. 4. Heb. 13.

6. *Amplitude*. There is no Unregenerate Soul alive, but what is Partial in God's Law. Unerring truth aſſures me, I ſhall never be ſhamefully caſhiered, but honourably received as a good and faithful Servant, if I *reſpect all my Lord's Commandments*. But this I do; and tho' I cannot boaſt I keep all or any one perfectly; yet I will maintain it, I deſire and I endeavour, even ſo to keep all.

The

The Divine Commands are *exceeding Broad*, and my Regard to the ſame is not Narrow. What I do ſtrive to do, is whatſoever Chriſt hath Commanded. Hitherto I labour to make my Obedience come, tho' no farther. I conſider my ſelf as *a Debtor to the whole Goſpel to Obey it*, *Gal.* 5. 3. Secret Duties are as Certain with me as Publick.

7. *Confinement*. Drones, are generally Buſie-bodies; and the moſt Negligent Creatures, the moſt Pragmatical. Little leſs forward to do what they are not called unto, than backward to do what they are commanded. Grace hath made my walk more wiſe. Daily I look to it, that what I go about be what is Required, and what is at my hands Required. A Duty, and my Duty. My Perſonal or Relative one. I can expect no bleſſing on ought that I do, more than what is unto me given to do. It rings in my ears, *Thou ſhalt do all that thou haſt to do.* And I forget not my Saviours Glorious Words; *I have finiſhed the work that THOU gaveſt ME to do*; Joh. 17.

8. Love

8. *Love.* Conſider God, as Holy in himſelf, and as moſt Wiſe, and Juſt, (tho' Fatherly, and Gracious) Ruler, Lawgiver, and Judge to Men; and it may be truly ſaid to all Sinners, *You have not the Love of God in you.* Their inward wiſhes are, O that there were no God! or at leaſt, (which is the ſame in effect,) O that there were no SUCH God! But, He *Knoweth all things, and He Knoweth that I love Him!* And it's the greateſt ſhame I have, and bittereſt Quarrel which I ever have with my ſelf, that I can Love him no more! If I know my heart, I do Love nothing but Himſelf; or more than for his ſake.

9. *Brotherly-Kindneſs.* He that loveth *not his Brother* and Fellow-Servant, knoweth not God, and he that loveth not God, loveth not them. No, but Envieth Superiours, deſpiſeth Inferiours, and ſuſpecteth Equals. Now, thro' the grace of God, I can appeal to God and his Servants, whether I do not love all of them; the Religious with a Love of Honour, the Sinful with a Love of Pity, the Injurious with a Love of Pardon. Conſcience I make of adding, *to Godlineſs*

Godlineſs Brotherly-kindneſs, and to Brotherly-kindneſs Charity, 2 Pet. 1. 7.

10. *Humility.* All Bad men do either Think themſelves to be Good; or, at leaſt, they long to be thought ſo, by others. None do ſuit their ſpeech and their Behaviour, to the meanneſs of their place and worth. But I ever bear in mind that I am a Creature, and that I am a Sinner. And herewith, God above, and my own Heart within, and my Friends all round me, know, how I am Humbled. How much I am of his mind that profeſſed, he would rather be the worſt thing that was Humble, than the beſt thing that was Proud. An Humble Devil than a Proud Angel, as his own Lip expreſſed it. I know not what I do, if every day I do not *Abhor my ſelf in Duſt and Aſhes*, Job 42. 6.

11. *Repentance.* Whether any Unconverted man do Repent as daily as he doth Sin, let the wiſe Judge. But it's a Repenting Soul of mine, on which the Sun riſes, ſhines, and ſets. Daily I loath my ſelf for my ſins; daily I Turn from them; daily I Turn to God in Chriſt. Nor do I either, Ask or ſo much as Deſire apart, what I

ask together, *Repentance and Remiſſion of ſins*, Luke 24. 47.

12. *Faith in Jeſus Chriſt.* Of the Unjuſt, it's ſure, none do Live by this Faith. This Faith, without which, all Virtues be but gliſtring ſins. This Faith, into which all Obedience muſt be added; and by which it muſt be animated. Which Dr. *Hammond* well nameth the Mother, and very Soul of all Obedience; affirming, that it's want turneth all we do into Sin. As to this I can ſay, and call my Supream Judge to be my Witneſs, *I live by the Faith of the Son of God*, Gal. 2. 20.

Sirs, go ask and try, and reſt not till you have brought your Trials to this iſſue. O do not live and dye, hovering in Uncertainty! The Uncertainty that Keeps carnal wretches from preſent Self-condemnation; and Keeps indiſcreet Chriſtians from paſſing the Sentence of Abſolution on themſelves. And from ſhouting forth their double and treble aſſeverations, with the man of Gods own Heart; *O Lord, truly I am thy Servant, I am thy Servant, the Son of thy handmaid, thou haſt looſed my Bonds*, Pſal. 116. 16. The next Interrogatory is this;

Inter. 2.

Inter. 2. *Am I a Servant of God duly receiving and improving his Acknowledgments?* Do I understand them competently? Do I Value and Accept them worthily; and do I Convert them into Plea's with God, when I Pray to him for Mercy; and into Plea's with my Soul, when I Preach to it and press it unto Duty? Hear this, Oh! ye that are the very Servants of God! Nor rest ye, till you can say thus:

1. *I have by me the Texts, in which God, more plainly than in others, Acknowledgeth such as I am, to be his Accepted Servants.* Such Texts most carefully have I Gathered; most diligently have I Studied; and by Reading, and by Consulting men of God, and by Praying to God, have I laboured to get their right Sense and Meaning; yes, and most constantly have I repaired to them on all occasions; as suspected Heirs do unto their best Evidences.

2. *I have truly Opened my Heart and made Known my Life to Ministers, Stewards of*

God's Houſhold; *and from them, as from his Stewards, I have comfortably received his Teſtimony,* That he is *my Maſter, and I am his Servant.* By them I have been Declared ſuch, Received as ſuch, and Bleſſed in his name as ſuch. And a glad thought it has been often to me; that, certainly I am God's Servant accepted, unleſs very Eminent Stewards of his be much deceived. Deceived in Him, or in Me, or in Both.

3. *I have obſerved Works of God wrought in me, and Works of his wrought for me, which I am aſſured he never works in any Hypocrite, and for him; and by them, as by ſo many Teſtimonials given, I have beeen perſuaded that he is my very Maſter, and I am his very Servant.* And, Oh! bleſſed be God my Maſter for the Holy Scripture-Word; for the Miniſtry thereof by Earthen Veſſels, and by dazling Angels; for his Graces implanted and made to bear fruit in me; and for his Returns to my Prayer in a thouſand times of need!

The

The concluding Interrogatory now claims Attention;

Inter. 3. *Am I an Acknowledged Servant of God, that daily Expects Death; and that same Death, which God giveth his Servants expectation of?* Enquire thus, and get able to say, each of you;

1. *Death is no Stranger in my Thoughts.* It comes often into them, it stayes long in them. Often am I feign to call Death into my Thoughts, to bring Life into my Affections, and Livelineſs into my Actions. Always I account my ſelf to live Madly when I die not Daily.

2. *My Thoughts of Death, are Operative.* Trouble they work to one part of me; Comfort to another. As thoughts of the Cutting off a Gangrened Arm, do together Solace our Reaſon and Terrifie Senſe. However, by the needful mixture of Sweet and Bitter, they ſet me to my Labour. No better Oil to my Wheels, than thoſe Hopes and Fears. Like other Day-labourers, I ply

my Work when I think of approaching Night. For,

3. *The Death I look for is a very Reſt.* A Reſt in nobleſt ſenſe; Reſt from all that's grievous, and Reſt in all that's glorious. A Death with Hope in it, and a Death with very Life in it. Death indeed it is; a Lion, in appearance, devouring: But a Lion it is, in truth, that ſwallows me not up with its Mouth. No, but, as in the Old Parable, it's an Eater out of which cometh Meat; and that Meat, Honey it ſelf, the Sweeteſt. This is the Death our Heavenly Maſter ſends for U S, and W E will look for no other.

Inſtructive Memorials, and Motive.

As warrantably as of any of our Living Friends we may conclude of our now Departed one; that ſhe was ſuch a Servant of God, had ſuch his Acknowledgment, and Died ſuch a Death, as hath been deſcribed. Whereof I would Keep Silence, but that I know it would be an

Offence

Offence unto God and an Injury unto you. Being well aware, how little the Stars in Glory do need our true Praiſes; and how much they do hate our Flatteries; as their God and ours doth. To depart as far as I may from all ſhadow of that abhorred Sin, *I religiouſly Promiſe that no word ſhall be ſaid in her Praiſe, which I have not thought tending unto your Profit.* The heads of my diſcourſe concerning her, ſhall be her, excellently atteſted,

1. *Converſion.*
2. *Converſation.*
3. *Concluſion.*

1. Of her *Converſion*, I ſay but this: As it will by and by appear Clear as the Sun, it was very Early in the Morning. From her Cradle, ſhe was inſtructed in the Goſpel; being bleſt with Parents who Adorned, as well as Profeſſed it. And Soveraign Grace by that firſt means, lopt her off from the wild Olive, and ingrafted her into the true Vine. An ineſtimable Bleſſing! From whence God hath greateſt Honour, the Subject great-

Mr. *Nathaniel* and Mrs. *Elizabeth Bradſhaw.*

eſt Gain, the Parents greateſt Joy! Amend your ways, O Negligent Parents! Raiſe your hopes, O Diligent ones, that hear this! The Firſt means of Grace, before capacity of the publick Miniſtry, is Parents Domeſtick Miniſtry. And wo will one day be theirs, that Starve God's Children at Nurſe.

2. *Her Converſation* muſt have more ſaid of it. This was not, as her *Converſion*, done in Secret, or, as that, was wrought in an Inſtant. Rarely reſplendent this was, with Gifts, the elegant Handmaids to Grace; with Graces, the ſweet Springs of Duty, and with Duties, the beautiful Daughters and Nurſes of Graces. To which I may add, Succeſſes and Trophies, the Crown of all the Three.

1. Her *Gifts*, were Rich, yea Noble. Had not divine glory, but ſecular, been her ambition, they were big and bright enough to have made her name as great as *Orinda*'s, and the few other admired *Sophronia*'s of our Age. So muſt they judge to whom were known her quick Apprehenſion; faſt Memory; deep Judgment;

ment; and moſt ſweet and fluent Expreſſion, that irreſiſtable diſcovery of her concealed Learning and Reading. By which is to be ſeen, (whatever is brayed to the contrary by Atheiſtical Wits,) that All wiſdom is not lodged in Serpents, all ſubtlety in Foxes, all Sharp ſightedneſs in Spiders, all Eximious parts in impure Creatures. No, but there are found in the moſt religious Heads the richeſt of all thoſe Pearls. And as we have next to ſee, they have incomparably richer.

2. Her *Graces* were conſpicuous. They needed to be ſo, which had the foreſaid Gifts to Govern and Employ. And, in the good pleaſure of the Lord, they were ſo, to an equal Eminence. Nothing greater hath St. *Jerome* in the praiſe of his *Marcella*, *Bleſilla*, or *Paulina*; nothing greater hath *Nazianzen* ſaid of the Piety of his venerated *Gorgonia*, than I might affirm concerning our *Dorothea*. But I ſhall not run out, as it were eaſie, into their Prolixity. Having for my Subject one who was together a Zealous *Mary*, and Provident *Martha*, and Blame-

leſs

leſs *Elizabeth.* I have as many Vouchers, I ſuppoſe, as ſhe had Godly Acquaintants, for that which I ſhall ſay. She excelled in theſe particulars, which are Comprehenſive.

Her Faith, was the moſt Precious. The whole *Word* of God it received, and as His. The whole *Chriſt* of God it received, and with the whole Heart. With the whole Heart ſurely, if we may judge by Fruits. A Faith it was, that Conquered the *World*; Overcame the *Devil*, and Quenched his Darts; Gave *joy in God*, in Doing his Will; and in Bearing it alſo. As the Royal Preacher ſpeaks, it was *a Tower of Ivory*; Ivory for Purity, a Tower for Viſibility. No Antichriſtian one, no Antinomian. A mighty working One, and a mighty Renouncer of Works.

Her Hope, was the moſt Purifying one. As Univerſal as the word of Promiſe; and Attractive of her practical regards to the whole Word of Precept. In every Storm this Grace was her Anchor, in every War her Shield, in every Night her Reſt,

Reſt, and every Day her Joy. Herein ſhe inſtantly ſerved her God, hereby was Diligence made her delight, and Patience her Pleaſure. This lovely Grace in her Soul, was as Mount *Carmel*, both Firm and Fruitful.

Her Love of God, was the moſt Practical. Not the Airy one, that conſiſts in lofty Profeſſions, and other blaſts of Vanity. But the Evangelical, which follows hard after God in holy Duties, and Reſts ſweetly in his love by holy Meditations and Hopes. Not Unſtable as Water; but ſtrong as Death, and victorious over Terrors and Blandiſhments.

Her Sincerity was the moſt Godly. This Her *Girdle of Truth*, as it's ſtiled by the Holy Ghoſt, was moſt richly embroidered. Whereby it became too bright to be queſtioned; as Cloudy Diamonds are ſometimes ſuſpected to be but *Briſtol-ſtones.* All that beheld her Converſation concluded without doubt, that ſhe was an *Iſraelite without guile.* By which means ſhe was brought as near as any of ſerious Religion, to being ſpoke well of by all; even the Irreligious.

Her

Her Knowledge had exquiſite Temperance added to it. There have been of old, and there ſwarm among us ſtill, perſons of excellent Knowledge, whom intemperance betrayeth into innumerable ſhames. But her Victory was rare; and incurred the obſervation of all, that Knew her meaſures of Food and Sleep. Beſide doing of good, no Recreation of hers have I heard of.

Her Love of the Church of God had its Properties, Holy and Catholick. Her Compaſſion toward Sinners was truly ſo, and variouſly demonſtrated. And no leſs her Complacence in Saints. Too well ſhe Knew Charity to be an Active thing, to dream that ſaying, *Be you Warmed or Filled*, was an *Holy* exerciſe of it. And better ſhe underſtood the Goſpel, than to conceit that any *pureſt Part* of the Church was the *whole* of it. Her Heart was therefore ever ready to ſerve all in LOVE, whom ſhe diſcerned to Love and Serve her Saviour.

Her Zeal had holy Violence, and was Conſtant as the Fire in old time on the Altar.

Who

Who ever knew her Liſtleſs, or but little Concerned, for that wherein Religion was at all Concerned? Or whom ever knew you ſtir faſter in any ſervice for it within her Power? Her private Agonies were more than ſhe would diſcloſe, but eſcaped not all notice. Agonies thro' concernment for the Souls of her Friends. And as for her Joys, (*Loqax Res Lætitia,*) ſhe could leſs hide them. What Exiliences of them have I ſeen, at the news of any Prodigal's Return home to his Father? Or of ſo much as the Hopes of his Return. Such I have more than once ſeen in her, as I have not once ſeen in many a laudable Chriſtian.

I ſhall wave the Conſideration of other Diadems in her Spiritual Crown; which will be legible enough in the Little that is next to be ſaid concerning her Duties.

3. Her *Duties* were admirable for both Number and Order. By which it appears, that of her Graces no one was *B*arren, or Miſcarrying. I will labour by Method to help your Memory, becauſe I would that what is ſaid ſhould become your Practice. With

With reſpect to Times, of Firſt-table of Duties;

1. *God had conſtantly her Morning Sacrifice.* She awaked to be with Him, as ſome read, *Pſal.* 139. She Viſited firſt her Father in Heaven.

2. *God had her walk with Him, all the Day.* She was all day long in the fear of the Lord, ſhe walked up and down in his Name, every Day; and who kept more holily the Lord's-Day? Who more cheerfully haſtned to his Houſe? Who more frequently attended at his Holy Table?

3. *God had always her Evening Service.* Nor did ſhe offer him what coſt her nothing; She Read in Reading, Prayed in Praying, and ſpent Spirits in Meditating; which will be Glory in the day of her accounts.

With reſpect to Places.

1. *God had her Cloſet Worſhip.* The Floor thereof was Holy Ground, and Conſecrated; it was a very Temple.

2. *God*

2. *God had her Family-Worſhip.* Her Soul could not have born the Houſe, had it not been a little Church. And all the Houſhold could ſee, ſhe leſs rejoyced in the Meals made, than in the Worſhip offered therein.

3. *God had her Publick Worſhip.* None more loved his Publick Sanctuary; none more conſtantly attended therein, or more delightfully, and reverently.

With reſpect to Second-Table-Duties, towards all Perſons, it muſt be ſaid;

1. *She was moſt Reverent of Superiours.* ſhowing that ſhe underſtood the Priviledge of Honouring and Obeying God, in any by him Authoriſed. To name no more; with what Honour, Love, and Obedience did ſhe follow her Excellent *Parents*? And the *Husband*, the pleaſant Companion of whoſe Life ſhe was for thirteen Years; ſhe did him good and not evil, all her Days. Was his Help and Comfort in all things, his Trouble in none, ſave her only Obſtinacy; which was in ſeverity toward her ſelf. Hereto add,

add, the *Paſtors of her Soul*; my Experience hath told me how ſhe Valued the meaneſt; and therein, how far ſhe was from thinking meanly of any that had obtained Mercy to be Faithful? Any of the Conformiſts, or of the Diſſenters, as we muſt ſtill expreſs our ſelves.

2. *She was moſt diligent in Endeavours to benefit Inferiours.* A Noble Praiſe! For, tho' in Venerating Superiours there may be ſuſpicion of reward expected from them; in ſerving of Inferiours, none is expectable but from God only. To her Children ſhe was of the beſt of Parents. Dreſſing as daily, and more elaborately, their Souls than Bodies. Their Bodies mediately, their Souls with her own immediate Miniſtry. Mornings and Evenings, ſpending much Time and true Pains therein Profeſſing it to be her choice Pleaſure. Let her Servants, thoſe of her own Sex, tell her Labour of Love to their Souls. Which I doubt not but they will without my bidding. This only will I ſay; They are not many Mothers who go to that expence for their Children's Souls, which this bleſſed

Saint

Saint did for her Servants. They are not many, unleſs the Age be better than I hear of. With ſo ſingular a Fidelity did ſhe feed the little Flock of God, unto her committed. Such over-ſight did ſhe take of them, ſuch a Pattern did ſhe ſhow her ſelf unto them. With ſuch Wiſdom did ſhe go in and out before them. And as for the *Poor*, I will be glad for their ſakes, when I ſhall know many Mrs. *Hookes*.

Many ſo pleaſed *to do good, and to Communicate*; Sacrifices with which God is well pleaſed. Many that do ſo, make Conſcience of joyning *Alms unto Prayers*, and holy *Counſels unto Alms*. Many, that after her great Example do bear in mind the *Law*, and credit the *Promiſe*, that *they who Sow ſhall Reap*: and do accordingly eſteem their Charity-Mony to be their beſt Seed-Corn, whoſe Scattering ends in Gathering. Not a few here preſent do very well know, that with her the *Backs of the Poor*, and *Bellies of the Hungry* went for the *Bank of Heaven*. And that in which ſhe could moſt fearleſly truſt, what ſhe had to put out. But I know not one among you, on

whom hath come ſo often *the Bleſſing of him that was ready to Periſh.*

3. *She was moſt Innocently and Uſefully Pleaſant to her Equals.* The *Laws* of Friendſhip ſhe had excellently learnt; and to the *Obſervance* of them, ſhe was by *Nature* diſpoſed, by *Grace* conſtrained, and by not a few *Arts*, or vulgar ones, Qualified; all which were improv'd by her Zeal and Diligence to ſerve her Friends. She was furniſhed with a rare *Knowledge of Things*, and as rare *a Command of Words* to cloath and adorn them; ſhe always Delighted and Benefited, never wearied her Company. Unleſs ſome ſuch had invaded it, as her Wiſdom and Conſcience might require her to make weary. I mean, (wherein ſhe was an Artiſt,) by dropping hot and ſcalding words on their indulged Sins. Her Acquaintance was therefore greatly *ſought* by Strangers; and not a little *Valued* by all its Poſſeſſors. I will ſay no more of it, becauſe, now ſince her Tranſlation, I meet with no one of her Acquaintance whom I find not a Trumpet of her Praiſe. And Proclaiming it

to

to have been long their Judgment, that *her Company was a Bleſſing to every Room that held it.* Particularly this Teſtimony I have; that ſhe ever appeared as ready to *Serve* her *Equals*, as they could find themſelves to *Obey* their *Superiours*.

4. Her *Succeſſes of her good Works*, I could ſay much of, with preciſe Truth. But a word ſhall ſerve. It is promiſed to the Godly, that *Whatſoever they do ſhall Proſper.* And a great Seal could this Daughter of *Abraham* ſet to the Divine Truth thereof. I will inſtance in one only reſpect, but a *Glorious* one; ſhe hath ſeen of the travel of her Soul in the *Converſion* of ſeveral of her Acquaintances. And ſcarcely ever came any into her Family, whoſe Souls were not viſibly benefited by her Converſation. Now,

3. *Her Concluſion* you will crave to know; what End ſhe made, is the Queſtion you will all make. And I will in brief, yet in full anſwer.

A Week or ten Days before her fatal

Feaver, ſhe was almoſt ſtill with God, in neareſt Communion. As tho' (and why may we not ſuppoſe it,) ſhe had been Divinely Fore-admoniſh'd of her being to aſcend to Heaven in the Chariot of that Fire.

In her ſhort Sickneſs of but eleven days, ſhe was very oft Delirous; and when ſo, was full of words; yet in the ſame, ſhe dropped no word of Fear, or Diſcontent, or any ways Culpable. When her Reaſon returned, ſhe proteſſed ſhe was willing to die, and ſhe believed ſhe ſhould die. Long had ſhe poſſeſſed Aſſurance of her Peace with God; and to the laſt breath ſhe ſeemed not to have loſt it. She Died *calling* on the Lord Jeſus to come to her, and *ſmiling*, as tho' ſhe had not been denied!

Nor can it be thought ſhe was ſo. In her Health ſhe told a Miniſter of her Acquaintance, *if that Lord of hers came then to Judgement, it ſhould be with all her heart.* And I queſtion not, but her Faith and Hope had ſince that time got ground, and not loſt.

I will

I will here leave with you ſome particular Words, which I preſume will be ſo much the more Attended now, and Remembred for time to come.

To you firſt, who are *Related leaſt* to this bleſſed Pattern and Example of Godlineſs; Conſider it well, and ſay you as *Phil.* 4. 9. *What we have heard of thee, Oh Servant of Chriſt! we will do; and the God of Peace ſhall be with us.* You may aſſure your ſelves he will be ſo, if through his Grace, you do ſo.

To you who are Related but as *Servants*, I give in charge that you often ſay, as *Pſal.* 119. 93. *We will never forget the Words of our Holy Miſtreſs, for therewith God hath Quickned us.* God's Words were Her Words; and God's Spirit quickned us therewith, And we will not forget them. It ſhall not be ſaid, that the Religion we learned from Her, was Buried with Her.

To you, *Deareſt Children*, bleſt with a nearer Relation to this Child of God; this

this is it I ſay, Oh! ſay you ever; ſay and do every one of you, as *Prov.* 1. 8. *I will Hear the Inſtruction of my Father, and not forſake the Law of my Mother.* Your Religious Father will not fail to tell you, what *Law of Kindneſs*, (*i. e.* what Covenant of Grace,) *was ever in the Mouth* of your bleſſed Mother. Oh! Hear, Hear you this, and your Souls ſhall Live. He will ſeaſonably tell you, in what ſenſe, *your dead Mother yet ſpeaketh to you!*

And laſtly unto you, *Sir*, whoſe loſs I think as great as the loſs of a Mortal can make; and whoſe ſorrows will be allowed as many grains in the ballance of the Sanctuary, as ever is allowed for the Death of a Creature: to you ſhall I give this *Memorandum?* Methinks I hear her from Heaven ſaying unto you; and I would have you think alſo, that you hear her ſaying to you, as in your Saviours words, *John* 14. 4. *Let not your Heart be Diſcontented; ----Whither I go, you know; and the Way you know.* ταραχθέτω.

Add

Add alſo, as *Verſe* 28. *If you Loved me you would Rejoyce, becauſe I go to the Father!*

To conclude; Every Star cannot be a Sun, every *Iſraelite* cannot be ſuch a *Nazarite* as we have imperfectly deſcribed. But in this, let every ſincere Heart encourage it ſelf; *Bleſſed are the Servants*, though of fewer Talents, *that truly wait for their Lord. Verily I ſay unto you*, ſaith the Truth it ſelf; *He ſhall gird himſelf, and make them ſit down to meat, and will come forth to ſerve them*: That is, he ſhall give them a Welcome that ſhall aſtoniſh them. *Novum honorem & inſolitum*; *Grot.* in *Luke* 12. 37.

Our Heavenly Friend, on her bed of Sickneſs wiſhed that ſhe could Die Hearing the Word as you are. My wiſh is, that you by Hearing may get to Live and Die as She did! *Amen* and *Amen*!

Vale, Vale! Nos te, ordine qo Gratia dederit, Seqemur.

FINIS.

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